

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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EXTRACT FROM AN ADDRESS

Delivered to FEMALES, on the evening of March 3, 1833, in the Callowhill-st. Church, Philadelphia.

By L. F. W. ANDREWS, Pastor.
(Text, Luke xiv, 20.)

By the appointment of Jehovah himself, woman was designed as the companion, friend, and helpmate of man: hence the presumption that her true station is one of equality and this equality would seem to point out as necessary a corresponding cultivation of the intellectual and moral nature. The education of females has generally been of that kind which is not, we think, best adapted to their particular sphere of existence. Instead of a thorough system of moral cultivation, there has comparatively been too much attention paid to those personal accomplishments, which, however pleasing and appropriate in the season of youth and gaiety, answer not the most valuable purpose in the active and every day concerns of life.

We would have you, my female friends, to improve the faculties God has given you, for some more noble purpose than the attraction of the transient admiration of the other sex. You should store your minds with substantial knowledge, and accustom yourselves to think closely and intensely upon all subjects of human investigation which may come in your way. You should, by all means cultivate your reasoning powers. The faculty of reason is no less "heaven's best gift" to woman, than it is to man, therefore should not be suffered to corrode the soul by the rust it acquires from disuse or want of improvement. Unless you improve your minds, it cannot be otherwise than that you will painfully feel an inferiority to your male friends which was never designed by nature. The influence, consequently, which you are acknowledged to possess will be materially diminished, for be it remembered, that your chief power consists in mental rather than corporeal accomplishments. The latter may serve the purpose of the hour, but the former will remain undiminished in their influence and usefulness, after the lapse of years.

Independent too of your influence in society, there is another reason of a personal character which should induce females to pay special attention to the cultivation of their minds. It is the permanent satisfaction thereby enjoyed in all the varying scenes of life, from the consciousness that your happiness is not in the keeping of others, or dependent upon the perpetual sunshine of a capricious world. If your minds are well cultivated, you have resources within yourselves which cannot be dried up by the rude winds of adversity, or rendered unavailing by any circumstance of life, save that of the deprivation of reason, or the impotency of disease. Intimately and indeed inseparably connected with mental improvement is moral culture.—Brilliant attainments of mind, and the most elegant accomplishments of person lose more than half their charms, unless accompanied by a corresponding degree of purity of heart and modesty of soul—that which is the reflection of true piety and virtue. "Who (says Solomon) can find a virtuous woman? Her price is far

above rubies. The heart of her husband doth safely trust in her. She will do him good, and not evil, all the days of her life. She stretcheth out her hands to the poor; yea, she reacheth forth her hand to the needy. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth in wisdom; and in her tongue is the law of holiness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed. Her husband also and he praiseth her." Such was the wise man's judgment of a virtuous woman, and all will allow the picture to be admirable. Let it not be supposed that the standard of excellence thus set up is unattainable by females of the present day. The history of the past gives to us many instances of females having attained a reputation above all praise for every thing which adorns the character of woman. A long roll of illustrious names might be given, which have shed a glory upon the page of female biography as imperishable as the nature of those virtues they commemorate. And many who are unknown to fame, whose sphere of active and holy virtue has been confined to the narrow circle of their own acquaintance, live in the hallowed remembrance of the excellent of the earth—embalmed in their best and purest affections.

The importance of personal religion to females can hardly be estimated. "There is no situation (it has well been remarked) in which a female can be placed—no station she can occupy, and no relation she can sustain in life, in which the Christian religion will not add to the dignity of her character, and increase its benign influence." But my friends, we feel it our duty here to guard you against that kind of religion which is so prevalent in the world, and which casts a sombre gloom over all the enjoyments of life and veils in the darkness of the thunder-cloud the character and dispensations of a merciful Creator. We would caution you against mistaking the cruel creeds and mysterious dogmas of men for the simple and benign precepts of the glorious gospel of the Son of God. There is no true piety, in any system of faith, which impels to the worship of a Supreme Being, from the slavish principle of fear; there is no virtue in a conformity to a vain routine of forms and ceremonies, where the heart is not alive to the beauties of holiness, and is not grateful to a benevolent God for his countless mercies to the children of men.

We would not have you think you have done your duty by giving a blind assent to the doctrines you may hear from the sacred desk. On the contrary you should reflect upon all you hear—bring all opinions to the law and to the testimony, and faithfully scrutinize whatever may be offered for your consideration. No female of intelligence should act otherwise. She will not consent to adopt a religion which is contrary to the dictates of enlightened reason—opposed to the spirit and genius of a peaceful gospel, and uncongenial with the purest and most refined feelings of her bosom, simply because it is the fashion of the times. Nor will any woman, of true piety and modest worth, lend her influence to the propagation of a system which dishonors the character of the Most High, and withers forever the fairest hopes and the most chastened desires of the human

breast! No! No! She whose heart is warmed by the contemplation of the universal grace of God, and who has experienced that "joy unspeakable and full of glory" which belongs to those who have "tasted and seen that the Lord is good" to all the creatures of his hands, can never lend her aid in disseminating sentiments which she dare not say she wishes to be true. In the duties of pure and undefiled religion she may engage with a devotion suited to so holy an object, but will never be found supporting a cause, which, by its partial provisions, is calculated to engender hatred, self-righteousness and every evil work. The unholy strife of sectarian controversy likewise, should be abjured by all females as the pestilence, whose touch is moral defilement. There is enough else for the employment of all their powers and faculties. Let them rather allay by their gladsome influence all the bitter feelings of their brethren and husbands. Let them go forth radiant in smiles and beauty and plead the cause of the fatherless and widow. Let them exert their power in reclaiming the wayward child of folly and of crime, administering to the wants of the distressed and pouring the balm of consolation and peace into the bleeding bosom of the disconsolate. These are the appropriate objects of woman's exertion. These are the labors of love which should call forth the loftiest energies of the female sex—labors which angels will look upon with rapture, and the God of heaven bless, in a rich return of happiness to the bosoms of those engaged therein.

A few thoughts further, as to what is specially due from females, in the several relations they fill in society, and we shall have done.

The first relation is that of daughters and sisters, and here, my young female friends are appropriate duties of the greatest importance. While you sustain this relation, your sphere of influence is perhaps of as wide an extent as in any other. Passing for the present, the obligations you are under to love and respect your parents, and the bearing your conduct may have upon their happiness and comfort, we shall call your attention to the influence you possess in your character of young ladies. You may indeed think, situated as you are, under the watchful guidance of parents and guardians, that it is of little or no consequence, how you employ your time and talents, or how you may dispose of yourself. But let me ask, is not such a limited view of the subject? Have you not unbounded influence with the young men of the age? and are you not capable of exercising the powers you possess, in a great measure to mould the characters of those, who seek your society and your friendship? Most assuredly you are. We have little hesitation in saying, that, next to mothers, the young ladies of any civilized country hold in their hands the destinies thereof, as far as human influence has any bearing thereon. Let them only agree to banish from their presence the ignorant, the dissolute and the profane, and make it a condition of their favorable regard, that the young men shall be intelligent and virtuous: and they will have effected a moral revolution in a short time which all the Temperance and moral Associations in the land may look in vain to accomplish. If a young man who is in search of a companion for life, will not come up to the simple touchstone of charac-

ter you have established, you will have no reason to regret it. If he should prefer the blandishments of vice to the smiles and friendship of "partial beauty won," you will have spared yourself all that poignancy of suffering which ever attends a connexion with the sensualist and the wicked. Better, far better for you, my young and respected friends, to *garner* up forever in the hidden recesses of your hearts, your most holy affections, than to cast them as "pearls before swine," or lavish them upon those who are insensible to the beauties of virtue, or who scoff at the things of religion. Better that you should never know the joys of wedded love, if you must purchase the same by the sacrifice of all else that can render life desirable or useful.

And may we not count that you will exert your influence in the cause of human happiness? that you will assert the dignity of your nature and your sex, and *dare* retain your freedom of person, until you are sure you can part with it on terms conducive to your own permanent welfare and the good of those around you? Above all things beware how you bestow the rich goings forth of your young affections upon the heartless, the intemperate, or the depraved. See to it also that you *love* not the narrow-minded *Bigot*—him whose icy heart has never been thawed by the genial influences of a gospel of Love, and whose sordid soul never extended its sympathy or its prayers, beyond the circle of his own self-righteous person. Of such, you may as soon look for one noble or generous sentiment, as you would expect "grapes from thorns or figs from thistles"—in either case you would look in vain.

But the relations of *wife* and *mother* are of all others the most endearing. The importance of the first named, may be estimated from the fact that it was the first appointment of Divine Beneficence. The Parent of all saw the desolate condition of Adam and declared that it was not good for him to live alone. Hence was woman given as the helpmate and companion of man. And how great is the influence of those who sustain this important relation! How unlimited is their power for good or evil! In the affairs of religion especially, how many females are there, who compel their husbands to make an excuse for not supporting what they believe to be truth, similar to that of the one who was invited to the supper: "I have married a wife, and therefore I cannot come!" Men do not openly avow such an influence, because they would not be thought under the jurisdiction of their wives, yet for the sake of peace and harmony in the domestic circle, how often do we find them giving up their wishes and their preferences on this important subject? We have no doubt there are thousands, who are attached to the different churches of the partialist school of theology, who have become so through the persuasions of their wives, contrary to their own better judgments in the matter. They believe not the doctrines they hear, but cannot come up to the "feast of fat things" even the rich entertainment of an universal gospel, because they have married wives, who prefer the indigestible husks gathered at the lean table of a partial theology.

However much we desire that the influence of the married ladies who bear us, and who believe in the doctrines inculcated from this desk, may be exercised in inducing their husbands and children to come up to the worship of a benevolent God, yet we cannot wish that the example of the "honorable" and "devout" women, who were stirred up to persecute Paul and Barnabas, should receive their approbation. But we do desire that all who have enjoyed the rich consolations of the gospel of the Son of God, that gospel which is emphatically "good tidings of great joy to all people," should be diligent in spreading abroad a knowledge of so glorious a system. They can engage the attention of opponents to the beau-

ties and the excellencies thereof, when a minister of universal grace would be avoided as a dangerous man. Their influence in the cause can be well exerted in the domestic circle—in the social company, and in the chambers of the sick and the dying. And oh! my christian friends, what other faith than that of impartial love can satisfy the longing desires of your souls? What other system than universal benevolence can serve you in your hours of sadness and gloom? In the time of sickness and distress, how pure are the joys and how bright are the hopes, which fill the bosoms of those who believe in God's unchanging goodness to all the family of man! Are you a mother, and the precious pledge of your love lies low in the embrace of the pestilence, or awaits consignment to the cold narrow house of the dead, how futile are all the consolations the partial creeds of men can then afford you! How unsatisfying *then* are all those systems which would throw a veil of gloomy incertitude between your mental vision and the eternal destiny of your dear departed! Or has the husband of your choice disappointed your best anticipations, finding his chief pleasure in the company of the dissolute and the abandoned, and is at last about to go down to the grave in disgrace and infamy, to what fount can you then repair for the assuagement of your grief, but to that fountain of *redeeming love*, which can wash out the deepest stain, and present the purified spirit a spotless offering at the throne of mercy!

Cherish then we entreat you, ye wives and mothers, a religion which is so congenial to the best desires of your hearts, which is so well adapted to all the varying scenes of your condition in life, and which fills the soul with joy unspeakable and full of glory, in view of the final and blessed "restitution of all things." And when ye have brought all your feelings and dispositions under the influence of the sanctifying and universal grace of God, go forth, as the angels of pity, to *plead* with the poor, the needy, and the distressed sons and daughters of men—yea, *compel* them to come up to the supper of the lamb—that glorious feast which our Father and God hath prepared for all the famishing children of his hand. * * * * *

And may the most high and mighty Governor of all reward you with the smiles of a good conscience and bless you with his love everlasting.—Amen.

Original.

I have long regarded the moralizing tendency of the doctrine of impartial grace, as among the principal arguments in support of Universalism. Yet a more thorough acquaintance with society, both where this holy sentiment is known, and where it is a stranger, which my late travels have enabled me to possess, has impressed this idea more strongly in my mind. I have visited places where Partialism has reigned for ages undisputed, and I cannot in sincerity say, that I have found such places remarkable for those characteristics which adorn the Christian and the Philanthropist. But there my feelings have been shocked at the foul profruity, and my heart has sickened at the low depravity of my species.

Reader, understand me. Although I have too often found in those who claim to be the light of the world, conduct that would better become any other person than the true christian, yet in the above I have no allusion to the professors belonging to the various limitarian sects. It is with pleasure that I acknowledge that an honorable proportion of them are exempt from the outer vices which characterize the openly profligate. Yet I cannot believe that the withering dogma of endless torment has had any tendency in causing them to walk in the paths of virtue. All they possess, worthy the name

of true morality, they have derived from the high motives held out through pure christianity.

"Love worketh no ill to its neighbor: therefore love is the fulfilling of the law." "We love him because he first loved us." "The love of Christ constraineth," and the "goodness of God leadeth to repentance." Therefore every true teacher in Israel will beseech his hearers by the "mercies of God to present their bodies a living sacrifice, holy acceptable unto God which is their reasonable service." That system of religion, which is the best calculated to implant in the human heart the most love, has the greatest tendency to moralize society. For he who possesses pure love towards God, and his neighbor, will treat the one with reverence, and the other with kindness. The true Universalist cannot take the name of God in vain. Neither can he consistently abuse those around him; for he professes to love and regard them as brethren.

The undying love and the unchanging goodness of our heavenly Father, are as absolutely requisite in the moral world to produce in the heart of men practical goodness, as the light and warmth of the sun are in the natural, to produce in vegetables wholesome fruit. It is true, vegetables may for a while grow even in the dark, but they are sickly and pale, and afford no fruit. So man, whose bosom never felt the warming influence of the love of God, possesses a heart out of which flows any and every thing but true morality.

The Horticulturist could not manifest more consummate folly, should he, in an attempt to raise vegetables, surround his garden with opaque materials, and thus exclude the rays of the sun, than the theologian, who under pretence of cultivating in the hearts of his hearers genuine piety, dwells in horrid gloom over the misanthropic tenets of "dark seated hells," and personal devils. The murky dogma of endless misery never did, and it never can warm one bosom with love and gratitude towards God, and benevolence and kindness to man; but it has been the prolific cause of driving thousands to hatred, madness and death.

Although there has been much love and goodness preached by our partialist brethren, yet they have too often neutralized their influence by urging with equal or greater warmth their opposites. Opposite causes will invariably produce opposite effects. Therefore, if "we love him because he first loved us," it is as clear as demonstration itself that the supposed malevolence of God made, to bear upon the mind and the feelings, produces hatred in return. The domestic could not betray a mind more illogical, should he in his attempt to start a fire, first prepare a quantity of good fuel and put it in contact with fire, and then throw on ice and snow, than the partialist who, designing to elevate the affections and purify the hearts of his hearers, alternately proclaims the goodness and cruelty the love and hatred of Deity.

If there is one idea, which above all others, I do most firmly believe, it is, that pure Universalism is the most moralizing sentiment that has ever been disclosed to man. The renovating principles flowing from this heavenly system, made steadily to bear upon the minds and hearts of those bound by the frosty chains of misanthropy, would soon cause a breaking up of those sluggish pools of depravity, and place the liberated captives upon the heights of a sublime morality, there, with appetites corrected, to feed eagerly upon the pure bread that cometh down from heaven and giveth life to the world.

There is no cause that has a stronger claim upon the philanthropist, and none in which he can engage, better calculated to ameliorate the condition of society than that of christianity. And when I say *christianity*, I have no reference to those heathenish legends that crept from the em-

brace of paganism, and attached themselves to the car of truth as it waded through the dark ages. He who has tasted and seen that the Lord is good, and recognized in him a kind Father and an unchangeable friend, is prepared to appreciate the worth of the gospel of grace, and desires its dissemination. He does nothing directly or indirectly to prolong the life of partialism; for he believes it has already done evil enough. That man who is convinced of the utility of the doctrine of impartial grace, and yet through the influence of popularity or worldly gain, gives his influence and his aid to cherish a sentiment that has darkened the character of Deity, stupefied the best feelings of our race, and caused rivers of tears, is a traitor to the God of heaven. I respect *men*, but *truth* more. Therefore, I never will knowingly compromise with error. I should as soon expect it my duty to contribute my mite in aiding individuals to busy themselves in collecting venomous reptiles to coil in the bosoms of my children, as to assist in the promulgation of sentiments that bite sharper than serpents. Fear may for a moment check iniquity, but it leads not one step towards heaven. Love alone can soften down man's harsher passions, call out and refine his latent virtues, and ultimately weave him a garment to clothe his immortal spirit as it visits the paradise of God.

S. J. H.

TEST OF DISCIPLESHIP.

The Lord Jesus when on earth, gave an infallible rule, by which his disciples might ever be known. "By this," said he, "by this shall all men know that ye are my disciples, if ye have love one to another." John xiii, 35. Here then we have the test of discipleship. Men cannot be the disciples of Christ, unless they love one another, and by this love their discipleship shall be known: This rule is to be valued because it was fixed by Jesus himself—it is certainly a good rule. The great leader of Christians could say with the utmost propriety what should be the test; and when it has been fixed by Him, it ought to be regarded as decisive.

But it may be inquired, how shall the world know that men are the disciples of Christ merely because they love one another? What reason can be assigned for this? Men who hate one another may profess great zeal for Christ, they may pay tithes, put on demure looks, and have all the appearance of piety; but they are not the disciples of Christ. They may acknowledge him as their Lord; but not every one that saith "Lord, Lord," belongs to his kingdom. From none of these things can we decide. But what reason can be assigned why men who love one another, are to be regarded as the disciples of Christ?

1st. Jesus himself loved mankind. He labored for their good, and at last died willingly in their behalf. While we were sinners, he died for us. No man hath greater love than this, to lay down his life for his friend; but while we were enemies, Jesus laid down his life for us. Jesus then indisputably loved mankind. For men to love one another is, we see, to follow the example of Christ—to show they have learned of him; and thus they prove themselves to be his disciples.

2. Jesus directed men to love one another.—As by obeying the commands of Christ we show that we are his disciples, so as he has commanded us to love one another we do, by discharging that duty, prove our discipleship.

3. The morality of Jesus is a morality of love. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." This is the morality of Christ. From the nature of his morality, as we know it to have been enjoined by Christ, we may rationally

infer that those who love one another are his disciples.

4. The doctrine of Jesus is a doctrine of love. He made the love of God to men the source of all human goodness. It is the root, so to speak, from which the stalk, the branches and the fruit of human love grow. Hear the manner in which Jesus preached this doctrine at the very commencement of his ministry. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Let this passage suffice, though many more might be quoted. With what solid satisfaction can we reflect that Jesus commenced his ministry, by this full, public and unequivocal announcement of the love of God to the world. From this we may also infer, that love is a proof of discipleship to Christ.

Here we see the propriety of the rule Jesus laid down. There is a striking fitness in it to his commands, instructions and doctrine. If he had hated men, and preached the doctrine of eternal hatred, then hatred, and not love, would have been the test of discipleship. Let us remember that we have an infallible rule by which we can judge; and may we, in the first place, judge ourselves by it, and ascertain whether we are disciples of Christ. May we never be so infatuated as to persuade ourselves we are his disciples, unless we love one another. It is not necessary we should boast of our discipleship; the world will find it out; all men will know it, if we love one another.—*Trum. & Mag.*

SUICIDE.

On Monday last, Mr. Alexander Stewart, committed suicide by hanging himself. Mr. Stewart, is a Scotchman by birth, and formerly lived in the town of Andes, Delaware Co. from whence he moved to Troy, and during the cholera in that city last summer he came with his family to this village. His occupation was that of a Silversmith, at which business he worked up to Friday of last week in the employment of Mr. Willard. We are told that for some time past his mind has been greatly exercised upon the subject of religion, and that his doubts and fears had driven him to a state, bordering upon, if not of, actual despair. The aberrations of his mind were so apparent on Sunday, that it was not deemed prudent to leave him alone, and he was accordingly watched during Sunday night, notwithstanding which, he eluded the vigilance of his keepers, escaped from the house, and was subsequently found upon the creek in search of a hole in the ice where he might drown himself. The next day he again effected his escape, wandered across the river, and was found upon the premises of Dr Benham, suspended from a tree by a silk handkerchief around his neck. He has left a wife and two young children.

Catskill Messenger.

THE NATURE OF GOD.

Whatever attributes the Deity may possess, they all, it is certain, meet and harmonize in one simple but expressive word; and that word is Love. An Apostle says, 'God is Love.' It was love which dictated him to create man at first; it was love that laid the foundation for man's redemption; it was love that sent Christ into the world to suffer and die for man's salvation; and it is love that will finally raise him to unspeakable glory, and establish him in perfect happiness. There is nothing in the character or conduct of God, which is opposed to love. It is displayed in all his works, in all his designs, in all the dispensations of his providence. It is conspicuous in every part of creation. It

'Warms in the Sun, refreshes in the breeze,
Glows in the Stars, and blossoms in the trees;

Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mental part;
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the wrapt seraph that adores and burns.'

It is universally diffused; and we may sum it up in a word and say, that it is the nature of God to love all the souls that he made, and placed upon the earth.

If then the nature of God is love, the inference we draw from it is, that all created beings will finally be happy. It seems to us evident, that nothing short of the ultimate salvation and happiness of all mankind, will ever satisfy the requirements of love. If it be the nature of God to love the creatures of his creation and care, he surely cannot suffer them to remain forever sinful and miserable. It is the nature of love to seek the good of the object loved. An earthly parent, who loves his child, would not suffer it to endure unnecessary pain, even for a moment, if it were in his power to prevent it. Our Savior pertinently inquires, 'what man is there of you, whom, if his son ask bread, will give him a stone? Or if he ask a fish will give him a serpent?' To which he adds, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven, give good things to them that ask him?' It is hence clear, that our heavenly Father can never suffer his children to endure unnecessary pains, or to experience unnecessary evils; for he has ample power to carry into execution whatever his benevolence and good will shall dictate. The conclusion therefore, seems to follow inevitably, that our final good, our eternal happiness, is unquestionably secure.—*Universalist.*

LIFE OF MURRAY.

The editor has now in press, and hopes to have ready for disposal in one month at farthest, a new edition of the Life of Rev. John Murray. This edition will differ materially from all that have been published. The text will be the same in every respect as it was in the original edition published by Mrs. Murray, as far as it goes. But there are one or two important portions of his biography included in his "Works," which will be incorporated into this edition of his Life. A considerably body of notes will be added, throwing light on different parts of the work, and containing much information in regard to the early history of Universalism in America, which has not been before published. To this will be added an appendix, containing documents illustrative of the events in which Mr. Murray was concerned; extracts from the Records of the ancient Societies in Massachusetts; the Records of the first General Convention ever held, viz: that of 1785, at Oxford, (never before published) and a development of the feelings of Messrs. Murray and Winchester towards each other, their intercourse, and their comparative opinions. In addition to these improvements, dates will be inserted in the work where it is practicable, and entire names be supplied for the initials. To the whole a full index will be prefixed.

Although this arrangement will increase very considerably the size of the work, no addition will be made to the price, which is now 75 cents per copy.—*Trumpet.*

A new Universalist Society has recently been organized in Lowville, this state. Fifty-two signed the Constitution.

Another one was organized on the 18th March, comprising the friends in Bridgewater, Brookfield, and Plainfield.

Another has also recently been formed in Nelson Flats, Mad. Co. under favorable auspices. About seven-eighths of the Presbyterian Meeting-House, (as it is called,) in this place is owned by our friends.

FRIENDSHIP.

During the time which man roamed the wild, an untutored savage, fed on the victims of the chase and viewed the azure sky and the beautifully variegated scenery of the earth with a look of stupid wonder, the charms of society had little influence; the delights of friendly intercourse and association awakened no joyous sensations in the cold and uncultured breast of the mountaineer. Life's fleeting day was passed in traversing the lonely desert in quest of food, in constructing some rude dwelling to defend from the cold, or to protect from the assaults of wild beasts. The unassociated wanderer never felt his palpitating bosom thrill with the anticipated enjoyments of domestic felicity, or the calm joys of a social fire-side. No brightening star of hope shone on the future prospect; cheering his dreary pilgrimage with promised happiness. No heart participated his sorrows, no eye mingled tears with his. No confidence existed, to no faithful bosom could he impart his secrets, and from no trusty brother could he receive the sweet solace of advice. He lived alone, wild as the mountains, unfeeling as the tempests, and destitute of one moment of endearing existence. But when the destitution and misery of his state became intolerable, when man ascertained that he could alleviate the dreariness of solitude by a free communication of thought and feeling, by an unrestrained interchange of soul, the path of life assumed the most inviting appearance, being garlanded with flowers of immortal amaranth, blooming and blushing beneath the sun of friendship. By the united exertions of society, the inhospitable wilderness becomes a garden, and the place once resounding with the howl of the wolf or hyena, vocal in hymns of gratitude to the Parent of Creation. When refinements in the arts of life polish and sublime the latent susceptibility of the soul, when they give the highest zest to enjoyment, exalting the feelings by the noblest prospects of good, and joining man in the silken cords of friendship; existence in this state may be said to possess its highest point, to have attained the zenith of its beauty. Yet what are all the blandishments of friendship, temporary regards of the sincerest hearts and the mixed happiness this world can supply when brought in competition with the endless beatitude of the celestial paradise! But although the mingled cup of delights which we drink in this life is not filled with unalloyed felicity, shall we dash it from our lips and spurn the proffered blessing, when it constitutes all the harmony of being, as it is an endearing pledge of the love of God to man? Shall we entirely disapprove of the exercise of benevolent affection, shall we chill each friendly sensation and laugh at the heart-born tears of parting relations? Shall we treat the tenderest feelings with rude and apathetic indifference? Shall we make such appalling representations of the most cordial friendship as will induce mankind again to seek the seclusion of woods and mountains, to become wild as the tenants of the forest? Shall we break up society and sever every remaining ligament of brotherhood by reducing man to the savageness of his solitary state? Yes, if the engaging, the inviting connexions with which life abounds must finally be sundered in such a manner as will wring each feeling bosom with unimagined anguish. Behold the fond mother weeping over the senseless corpse of her departed daughter, lifting up her eyes, brimful of tears, and saying, would to God I had died for you, my daughter! O my daughter! Would you not say that it had been far better for the agonized mother to have viewed her child with the most perfect indifference? No, for while she gazes on that pallid cheek, while she intensely examines every lineament of her countenance, while she beholds the remaining traits of youthful bloom,

'Before decay's effacing fingers
Have swept the lines where beauty lingers.'

She by an eye of faith, sees her emaciated child joining in the endless anthem of heaven and rejoicing in the smile of God. But if death, or any after occurrence should make an endless separation, friendship only tantalizes man with an illusory appearance of happiness which will terminate in the most pungent and unavailing lamentation. As we are informed that from God cometh every good and every perfect gift, and also that his gifts are without repentance, and that he giveth to all life, and breath, and all things, we may rest assured that friendship is a good gift, that it is given without repentance, and that it will eventuate happily to all who have tasted of its sweets. Did we embrace the opposite idea, we should deserve the highest commendation for the incessant exercise of our every faculty in preventing the formation of one sincere friendship, lest some after day might consign one of the parties to the quenchless volcanoe of hell, and receive the other to the empyrean realms of saints and seraphims. Were this our belief; we should endeavor to render mankind inanimate, to repress each gentle rising of the soul, and make it as destitute of sympathy as a mountain of arctic ice. But when we witness the irrepressible grief of an afflicted parent at the loss of a darling child, when we discover the yearnings of his heart, as burst the cords that bound him to his son, we feel confident in saying that the God of mercy never designed this poignant sorrow for the misery of man, but for the purpose of showing him that earthly friendship is transitory, and that heavenly friendship endureth forever; where he shall meet his child in the indestructable climes of rest.

No other view of the subject can afford the least satisfaction to the aching heart, or ease the anguish of the tortured soul; but this harmonizes with the word and works of God, and gives life a cheering cordial. It exhibits the flood of death bridged by the rainbow of the covenant, and smoothed by the preceding ark of the Lord. When we discover this friendship shall be lasting, and that, although begun in this world, it will continue through all succeeding worlds, we exclaim,

There is a land of pure delight,
Where friends, once parted shall unite,
And meeting on that blissful shore
With fond embrace shall part no more.

Universalist Magazine.

VISIT TO TIBERIAS.

The enterprising John Carne, author of a "Visit to Jerusalem and the Dead sea," thus describes Tiberias:—"Approaching this celebrated place, we passed by a spot on the left," (says he,) "on a gentle declivity where, tradition affirms, the five thousand were miraculously fed. The town of Tiberias, is surrounded by a wall, but is rather a wretched place within. No ancient remains of any interest are at present found here. On the shore of the lake Tiberias, at some distance to the south of the town, are warm mineral baths, which are much used and esteemed. At the extremity of the north eastern shore, some remains are said still to exist where Capernaum formerly stood. The inhabitants of the town are chiefly Jews, with some Turks. We lodged in the house of one of the Jews, a wealthy old merchant of Aleppo, who had come hither in his old age, and built his house far from his native home, in order that he might die at the lake of Tiberias. The attachment of the Jews to the places of their ancient record and glory, is sometimes excessively strong. In walking along the shores, we met occasionally Jews from Poland, chiefly elderly men, who had come from their native

country to this spot, from no other motive but to spend their last years round the lake.

"On the night of our arrival, we walked on the terraced roof to enjoy the coolness of the air. It was moonlight, and the lake and its shores were as beautiful a scene as can be conceived. It brought to mind the night, though so different a one, when Christ walked on the surface of the waves to rescue his disciples. Yet Tiberias is a scene where nature seems still to wear as sublime and lovely an aspect as in the day when it drew the visitations and mercies of the Lord. No curse rests on its shores, as on those of the Dead sea; but a hallowed calm, and a majestic beauty, that are irresistibly delightful. The length of the lake is about fourteen miles, and the breadth five. The fish that it contains have a most delicious flavor, and are much the size and color of a mullet. The boats used on it are, in some seasons of the year, much exposed from the sudden squalls of wind which issue from between the mountains. The water is perfectly sweet and clear. The Jordan is seen to enter it at the northern extremity, and its source is distinctly visible through the whole extent of the lake. The range of mountains forming its eastern shore, is very lofty; their steep and rocky sides are barren, with a sprinkling of trees on a few of the summits. The western shore, where the town stands, is level, but its picturesque hills divided by sweet vallies, are covered with a rich carpet of verdure, but destitute of trees. The side to the southern end of the lake is very pleasant, where the Jordan flows out of it. An ancient bridge, some of whose ruined and lofty arches still stand in the river, add much to the beauty of the scene. We bathed here in the Jordan, which issues out in a stream of about fifty feet wide, and flows down a rich and deserted valley, enclosed by bare and lofty mountains. The stream was here clear and shallow; but it soon became deep and rapid. Little is said in the Scriptures, respecting the extensive valley of the Jordan between Tiberias and Jericho. It must have been thickly populated from its luxuriance, being watered throughout by the river. Yet with all the charms of its situation, the air around the lake, during the summer, is close and sultry. Of all places in Palestine, however, a stranger would desire to fix his residence here; as a situation of any of the verdant hills around would be exempt from the often oppressive air on its banks."

TRUTH HAS POWER.

Some men say that wealth is power, and some that knowledge is power, and others, that authority is power; above them all, I would assert that truth is power.—Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence her, they all, like Felix trembled at her presence. Fling her in the most tremendous billows of popular commotion; cast her into the sevenfold heated furnace of the tyrant's wrath; she mounts aloft in the Ark upon the summit of the Deluge; she walks with the Sun of God untouched through the conflagration. She is the ministering spirit which sheds on man that bright and indestructible principle of life, light and glory which is given by his Mighty Author to animate, to illumine, and inspire the soul, and which, like himself, is the same yesterday, to-day and forever. When wealth and talent and knowledge, and authority: when earth and heaven itself, shall have passed away, truth shall rise, like an angel of Manoa's sacrifice, upon the flame of nature's funeral pyre, and ascend to her source, her heaven and her home—the bosom of the holy and eternal God.

Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.—Paul.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK,
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, APRIL 6, 1833.

NOTICE.

The eighth Lecture in reply to the Lectures of the Rev. Dr. Brownlee, against Universalism, will be delivered in the Orchard street Church to-morrow evening, April 7.

RENTING OF PEWS.

A second sale of Pews in the Orchard-street Church, will take place on Monday next, April 8th at 4 o'clock, P. M.

ENDLESS TORTURE.

Punishment properly signifies the infliction of pain with a view to the emendation of the offender. If this definition be correct, "*endless punishment*" is a contradiction in terms. The infliction of *endless* pain, must have either revenge or cruelty for its origin—and is hence entitled to the name, *torture*.

I had been to a "Protracted Meeting." The discourse, as is usual on "Revival" occasions, was intended (and I may add, well calculated) to arouse the fears of the audience. Much was said of the wrath of God reserved for the "finally impenitent." The most terrific descriptions were given of the imposing grandeur of the day of judgment; and the unmitigated, never ending torments of hell, were painted in the most vivid colors. It was any thing but a Gospel sermon. It proclaimed "bad tidings of great grief" to a majority of mankind.

I returned to my study. "Spirit of mercy!" said I—"would that I had the pen of a Scribe, were it but for an hour!"—It may not be.

I sat down close by my table, and leaning my head upon my hand, I began to figure to myself the accumulated and accumulating misery, to be endured by those wretched souls, who, it is supposed, will sin away their day of grace, and be consigned to the regions of despair, where hope nor mercy can ever come. I was in a right frame for it; so I gave full scope to my imagination.

I was going to begin with the millions of my fellow beings who have been, and will be, doomed to the endurance of *endless torture*; but finding, however affecting the picture was, that I could not bring it near me, and that the multitude of sad groups in it did but distract me—I took a single individual, and having first shut him up in the dungeon of hell, I looked through the grating to take his picture.

I beheld him weltering in a sea of fire. His body had been rendered indestructible, yet susceptible of the most exquisite torment, by the power of God. His whole frame was convulsed in the extreme of agony. His eyes were bursting from their sockets. The burning tears of blood that streamed down his cheeks, turned to writhing serpents on his breast. Vultures with wings of flame were preying on his vitals. Demons of darkness were mocking his calamity.—For *thrice nine hundred years*, he had experienced no intermission of torture. The storm of wrath unceasingly beat on his soul. Hope had long since departed; and Despair, with a hand of steel, was rending his heart-strings.—"O how long?" The answer came in peals of thunder—"Eternity! ETERNITY!"—His shrieks and groans ascended with the sulphurous smoke—I heard the response—"Amen! Alleluia!"—It came from above—he recognized the voices of his wife and children!—I heard the chains on his legs, as he turned his shuddering body in the flames—I saw the iron enter his soul—I burst into tears—I could not sustain the picture my fancy had drawn.

A. C. T.

LETTERS TO THE REV. DR. BROWN-LEE—NO. VIII.

Rev'd and Dear Sir,—

In pursuing the subject introduced in the preceding letter, I am to show when the Son of man was to appear. Here we shall do well to observe that he was to come *in his glory—with all his holy angels*—and for the purpose of executing judgment. These circumstances, if borne in mind, will materially assist us in determining the time to which our Savior had reference in the passage under consideration. That this, with proper care may be easily done, seems manifest from the fact, that the disciples had privately asked our Lord "what should be the sign of his coming." See Matt. xxiv, 3. In answering this question he necessarily decided the point which alone is the present subject of controversy—viz. *the time when the Son of man should come in his glory, &c.*

By a reference to Matt. xxiv, 3, the reader will however see that the question of the disciples relative to their Master's coming was coupled with others, thus; "*Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*" By the phrase *the end of the world*, as commonly used, we understand the end, or destruction of this mundane sphere, and the consequent extinction of the human race in their mortal state. The Greek scholar, or the Biblical student need not be reminded that such an idea is by no means presented in the question of the disciples. I am aware that this is a point of vital importance to one of the most plausible arguments against Universalism. For granting that the disciples only inquired respecting the signs which were to precede the destruction of Jerusalem, and the approaching end of the Mosaic economy, it is absolutely impossible to sustain the popular opinion that the xivth and xvth chapters of Matt. furnish satisfactory, or even any, proof, of the doctrine of endless misery. Consequently Dr. A. Clarke says on this passage

"There appear to be three questions asked here by the disciples. 1st. *When shall these things be?* viz. the destruction of the city, temple and Jewish state. 2dly. *What shall be the sign of thy coming?* viz. to execute these judgments upon them, and to establish thy own Church: and 3dly. *When shall this world end?* when wilt thou come to judge the quick and the dead? But there are some," he adds with great candor, "who maintain that these are but three parts of the same question, and that our Lord's answers only refer to the destruction of the Jewish state, and that nothing is spoken here concerning the Last or judgment day."

It is singular, that notwithstanding the disciples appear to ask "*when shall this world end?*" when wilt thou come to judge the quick and the dead?" Dr. Clarke himself denies his own exposition: for on the very phrase *the end of the world*, he says, "*Tou aionos; or of the age:* viz. the Jewish economy, which is a frequent accommodated meaning of the word *aion*." Besides you will read his comments on the whole chapter in vain for one word that shall favor the idea which he first advanced. He explains it as referable only to the subversion of the Jewish state. "But if the disciples made inquiries relative to the end of the world, as that phrase is now generally understood, is it not passing strange, that no answer was given by our Lord? Or if an answer was given, is it not still more strange that it can not be discovered? And where is the man who can put his finger on a single verse in either the xivth or xvth chapters of Matthew, and not only assert, but prove, it to have direct reference to the end of the world in the common acceptance of the phrase? The fol-

lowing remarks of Bishop Newton, (18th Diss. on Proph. vol. I. p. 398,) are worthy of consideration.

"These," alluding to the questions asked by the Disciples, "are only different expressions to denote the same period with the destruction of Jerusalem; for when they conceived would be the destruction of Jerusalem, then they conceived would be the coming of Christ; and when they conceived would be the coming of Christ, then they conceived would be the end of the world, or rather, as it should be rendered the conclusion of the age. The end of the world, or conclusion of the age, is the same period with the destruction of Jerusalem; for there being two ages, as they are called, among the Jews, the one under the law, the other under the Messiah; when the city and temple were destroyed, and the Jewish polity in church and state was dissolved, the former age must of course be concluded, and the age under the Messiah be commenced."

These observations place the subject in a clear light. The questions of the disciples, must be understood as different expressions relative to the same great event. For it is utterly improbable that they would huddle together interrogatories, and utter them in one breath, concerning events as unlike, and as distant from each other as the destruction of Jerusalem and the end of this material world. And I am disposed to imagine that it is only in a bad cause that such construction would be put upon this language. But if, which few will care to dispute, the disciples made no allusion in their questions to the end of the world as we commonly understand that phrase, with what plausibility can we pretend that in his answer our Lord left the subject upon which they desired information, to treat upon one in which a useless curiosity alone could interest them?

With these remarks upon the questions asked our Savior, we may now proceed to a more particular examination of his answer. This we shall find to corroborate the view of the subject before taken, viz. that the whole of the xivth and xvth chapters are devoted to a consideration of the signs preceding, and the events accompanying, the destruction of Jerusalem, and that no allusion is made to, and no description is given of, the scenes of the future world. I need not go through with all the signs foretold by our Lord in the first 28 verses of the xivth of Matthew; for they are, they cannot but be, acknowledged by all to have exclusive reference to affairs of this present state which have already been fully accomplished. At verse 29 we read thus, "Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light," &c. The question arises, *after the tribulation of what days?* The answer is found in the preceding context. Some of the trials and distresses before mentioned had been well called the *beginning of sorrows*. Others had been designated "great tribulation, such as was not since the beginning of the world." Now approached "the last act of this dismal tragedy, the destruction of Jerusalem, and the final dissolution of the Jewish polity in Church and State." On ver. 29, Bishop Newton says,

"Commentators generally understand this, and what follows of the end of the world, and of Christ's coming to judgment; but the words immediately after the tribulation of those days show evidently that he is not speaking of any distant event, but of something immediately consequent upon the tribulation before mentioned; and that must be the destruction of Jerusalem. It is true, his figures are very strong, but no stronger than are used by the ancient Prophets upon similar occasions." After quoting Isa. xiii, 9, 10, Ezek. xxxii, 7, 8, Dan. viii, 10, and Joel ii, 30, 31, to which the reader is re-

ferred, he adds, "Thus it is that in the prophetic language great commotions and revolutions upon earth, are often represented by commotions and changes in the heavens." (20th Diss. on Proph.)

With these observations correspond the words of Lightfoot as quoted by Dr. Clarke. "The Jewish heaven shall perish, and the sun and moon of its glory and happiness shall be darkened—brought to nothing. The sun is the religion of the church, the moon is the government of the state; and the stars are the judges and doctors of both." That I may not break the connexion, I will quote verses 29, 30, and 31, together. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Here you cannot but observe, 1. That Christ was to come IMMEDIATELY after the tribulation before mentioned, which we have already seen preceded the destruction of Jerusalem. 2. That he came with power and great glory. 3. That he had his angels in attendance. Now compare this description with what he said in the introduction of the parable under consideration. "When the Son of man shall come in his glory, with all the holy angels with him" &c. Who cannot see that both passages apply to the same coming, and that this coming was at the destruction of Jerusalem?

Our Savior goes on, verses 32, 33, thus: "Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." I cannot better express my own sentiments than in the language of the learned Prelate from whom I have so often quoted, who in reference to these words of our Lord, says,

"He proceeds to declare that the time of his coming was at no very great distance; and to show that he hath been speaking all this while of the destruction of Jerusalem, he affirms with his usual affirmation, ver. 34, 'Verily I say unto you, this generation shall not pass till all these things be fulfilled.' It is to me a wonder how any man can refer part of the foregoing discourse to the destruction of Jerusalem, and part to the end of the world, or any other distant event, when it is said so positively here in the conclusion, *All these shall be fulfilled in this generation.* It seemeth as if our Savior had been aware of some such misapplication of his words, by adding yet greater force and emphasis to his affirmation, ver. 35, 'Heaven and earth shall pass away, but my words shall not pass away.'

What has already been said, is sufficient, it should seem, to settle all doubts on the subject, and to convince every unprejudiced mind, that the coming of the Son of man, mentioned Matthew xvi, 31, is the

same as is described Matt. xxiv 29, 30, 31. It is not supposed by Limitarian Commentators, that in the latter passage, a literal visible coming of Christ is intended. Why then should it be in the former? On Matt. xxiv, 30. Bishop Newton says,

"The plain meaning of it is, that the destruction of Jerusalem will be such a remarkable instance of divine vengeance such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will be led from thence to acknowledge Christ and the christian religion. In the ancient prophets, God is frequently described as coming in the clouds, upon any remarkable interposition and manifestation of his power; and the same description is here applied to Christ. The destruction of Jerusalem will be as ample a manifestation of Christ's power and glory, as if he was to come visibly in the clouds of heaven."

The remainder of Matt. xxiv confirms, if confirmation be possible, the view I have taken. What is said, verses 36—42 inclusive, shows beyond all controversy that this coming of the Son of man was to take place, not at the end of the world, but during the very generation then in existence. At that time there were to be two in the field, one was to be taken and the other left. Two women were to be grinding at the mill, one was to be taken and the other left. Our Savior adds in direct and earnest warning to his disciples, "Watch, therefore, for ye know not what hour your Lord doth come." The peculiar phraseology—this personal exhortation to his disciples—indeed every circumstance, forbids the idea that Christ was speaking of a distant event. So plain is his language, that I really wonder that any man can read the xxivth and xxvth chapters of Matthew, and yet doubt that the coming of Christ in glory—with his holy angels, to judgment, was to take place during the life time of those who then listened to his discourse. He spoke of the signs to precede it—of all the attending circumstances—he warned and exhorted his disciples, as if it were an event in which they had an immediate and personal interest.

By turning to Matt. xvi, 27, 28, we shall obtain still farther proof of this fact. "For the Son of man shall come in the glory of his Father, with his angels: and then shall he reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. Language could not be more explicit. He was to come in glory, with his angels, and to judgment, to 'reward every man according to his works.' But this is the same manner in which he is represented as coming in the parable of the sheep and goats. "When the Son of man shall come in his glory, with all his holy angels with him." &c. Should we peruse the apostolic epistles with minds unwarpd by creeds, it will be impossible not to discover the most satisfactory proofs of the same sentiment. The apostles were in constant anticipation of this very event, the coming of our Lord. And it furnished them with grounds of rejoicing and hope. "Among the many passages that speak of the coming and appearing of the Lord, I will only refer to a few. In Philip. iv, 5, we read, 'Let your moderation be known unto all men. The Lord is at hand.' See also 1 Pet. iv, 7, 12, 17, where allusions are made to this coming and the judgment which was to be executed at the appearing of the Lord. "The time is come," says Peter, "that judgment must begin at the house of God, and if it begin at us what shall the end be of them that obey not the gospel?" That I am not mistaken here is evident from ver 5, in which Christ is spoken of as one "that is ready to judge the quick and the dead;" [Christians and unbelievers;] and ver 7, where the

apostle declares that the end of *all things is at hand*;" or as Macknight paraphrases it, "the end of the temple, of the law, and of the Jewish state hath approached." See also 1 Tim. vi, 13, 14, 2 Tim. iv, 1, where the appearing of Christ, and his kingdom are represented as simultaneous, and where it is most plainly intimated that Timothy would live until the appearing of one, and the establishment of the other. By reference to the Revelation this view will be confirmed. In chap. i, 7, we read "Behold he cometh with clouds; and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail" because of him." Now turn to chap. xxii, 7, and read, "Behold I come quickly,"—ver. 7, "Seal not the prophecy of this book, for the time is at hand:"—ver. 12, "Behold I come quickly: and my reward is with me to give every man according as his work shall be." To refer these passages to the end of the world, is to do violence to every principle of just interpretation, and to set at defiance the plainest dictates of enlightened reason. Phraseology could scarcely have been more uniform, language could not have been more explicit, than that used by our Lord and his apostles. The truth stands out as clear as sunlight on the pages of the New Testament, that Christ was to come in his glory, with his angels, during the very age in which he lived, to judge and punish the rebellious Jews and unfaithful christians, and to establish his spiritual and everlasting kingdom.

The origin and propriety of the peculiar phraseology employed by our divine Master and his inspired penman may be found in the obvious fact that the kingdom of God, the reign of Christ, or the Christian religion, was not established until the subversion of the Jewish state. Our Lord on one occasion represented himself as "a nobleman travelling into a far country to receive for himself a kingdom and to return." Luke xix, 11, 13. He called his servants and delivered to them his goods, saying "Occupy till I come." This explains the parable found Matt. xxv, 14—30. Before his ascension, Christ was not anointed king; he had not received his kingdom. The theocracy still remained; but on the destruction of the temple, Christianity arose, the kingdom long foretold as an everlasting kingdom, which the God of heaven would set up in the earth.

I have thus endeavored to determine the time when the Son of man was to come in his glory with his angels, to execute judgment. On this point depends wholly the exposition of the parable under consideration. I feel confident that I have succeeded in establishing the fact, not so fully by any means as the subject would allow, but clearly enough to convince every unbiassed mind, that Christ came in the manner described, nearly eighteen hundred years ago. And without any vain reliance on my own powers, but with the utmost assurance that the word of God cannot deceive me here, I do not hesitate to challenge contradiction from the world. I have omitted all exposition of the parable before us: for if I have proved that the events there predicted have already transpired, the particular explanation of its phraseology is no more my duty than your own. You cannot but acknowledge, if the views I have presented are just, that they are fatal to the popular exposition of the parable. I beg then not to be misunderstood. Universalists, sir, are fully aware of the existence of the parable of the sheep and goats, notwithstanding it is so often quoted as if they were ignorant of it. They acknowledge it as the word of God with the rest of the inspired volume.

* Compare Heb. xii, 26, 27, 28, where the same shaking of the heavens is spoken of, and with reference to the passing away of the Jewish economy. I should here present my reader with an observation of Dr. Warburton which throws much light on this subject.

"In the old prophetic language, the change, and fall of principalities and powers, whether spiritual or civil, are signified by the shaking heaven and earth, the darkening the sun and moon, and the falling of the stars; as the rise and establishment of new ones are by processions in the clouds of heaven, by the sound of trumpets, and the assembling together of hosts and congregations."

* Compare Matt. xxiv, 30.

† This was said "because they thought that the kingdom of God should immediately appear."

Thus far we agree with our Limitarian brethren. The first and most material point of difference between us is, *the time when the judgment here foretold and described was to take place.* You take it for granted that it is in the future world. We prove that it was at the destruction of Jerusalem. To convince us that we are in error, something more than mere assertion is required. We reverence the word of God too highly, sir, to prefer the declarations of any man to its plain and unambiguous teachings. Refute the objections Universalists bring to your exposition: explain in accordance with your views the passages now presented you: and then add a "Thus saith the Lord" to establish your belief, and your work is done. But do not any longer be guilty of begging your question. Let Universalism be met fairly. If the dogma of endless misery be of God, it can be proved without resorting to artifice and evasion. And, sir, let me in conclusion ask of you, never again to quote the parable before us in proof of that doctrine until you have shown by scripture argument that it relates to the subject.

Respectfully, &c. T. J. SAWYER.

REV. W. C. BROWNE, D. D.

CLINTON LIBERAL INSTITUTE.

We copy the following from the last Utica Magazine and Advocate. Cannot something be done in New-York for this truly deserving Institution? From what has been repeatedly stated in our columns, our readers are already sufficiently apprised of the character of the institution—that it is effectually and forever guarded against the influence of sectarianism. It is now we believe, in a highly prosperous condition, having about 60 male scholars attached to it. The number of Females not known. We should be highly gratified at some public movement in its behalf, among our friends in this city.

At a meeting of the citizens of the city of Utica, held at the Court-House, on Tuesday evening, 19th inst. pursuant to previous notice, to take into consideration the subject of the *Clinton Liberal Institute*; John E. Hinman, Esq. was called to the chair, and E. S. Barnum, Esq. appointed secretary. The object of the meeting being stated, the plan and constitution of said Institute being read, it was, on motion, Resolved, That this meeting approve of the plan and constitution of said Institute.

And, whereas the said Institute can neither be legally chartered, nor entitled to, or receive any part or portion of the Literature Fund of this State, without a permanent and available fund of its own, of at least \$250 per annum—

On motion, it was Resolved, That a committee of five be appointed to solicit subscriptions for the purpose of securing to the said Institute the privileges of a chartered institution; A. S. Pond, E. S. Barnum, E. A. Maynard, John E. Hinman and Alfred Munson, were appointed said committee.

On motion, it was Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published in the several newspapers of this city.

JOHN E. HINMAN, Chairman,
E. S. Barnum, Secretary.

MCCLURE'S LECTURES.

We see by the N. Y. Evangelist that a second edition of this work has been published by Pierce and Parker, Boston. Br. Leavitt gives the following favorable notice of it.

MCCLURE'S LECTURES.—Messrs. Pierce & Parker have issued a second edition of these lectures, in a form different from the first. They constitute a very handsome little volume of the 18mo size, and we doubt not will be rapidly sold. We have heretofore expressed our opinion of

these Lectures. While there may be some passages in them, respecting which, there may be a diversity of opinion, they are, as a whole, the best specimen of satire, correctly and ingeniously applied, with which we are acquainted.

This, and repeated instances in the editorial life of Br. Leavitt, leave us no opportunity to doubt that he will hail with approbation any attack however unjust, any misrepresentation however gross, any slang however scurrilous, which in his opinion may oppose and retard the progress of Universalism. The character of McClure's Lectures, our readers may infer from some extracts which appeared in Vol. I. p. 314 of the Christian Messenger. The great aim of his Lectures was to prove that *Universalists ought not only to commit murder but suicide.* This doctrine is enforced in the coarsest and most revolting language, by every argument which the authors corrupt heart could invent, and every illustration he could imagine. We look in vain for one sentiment of candor, one strain of piety, one intimation of the spirit of christianity. It is altogether such a work as is worthy the cause of endless misery: and we congratulate the lovers of that purifying doctrine on this one little volume written in perfect accordance with its spirit. We believe the work will do good. Men of common sense and christian feeling, can not read it without being satisfied, that a cause which can be assailed in no other way than by slang, and satire, and falsehood, is, if not truth, at least an error that wears truth's every appearance. The discerning will also see the kind of morality of its author and those who favor his opinions. His whole argument is based on this principle that were he a Universalist *he would kill every body he came at, and at last kill himself.* We congratulate his neighbors, and we thank God, that such devils incarnate as he represents himself to be, are permitted to believe in hell and its ceaseless torments! Could Mr. McClure however become a christian, he would find other motives than the fear of hell to prevent imbruing his hands in his neighbor's blood. Till such a time, our prayer will be, that, for the peace of society, he may have "Hell's Horrors" constantly before his eyes.

We make the following extract from a letter recently received from a respected friend in Pennsylvania. He is right. These extravagant meetings are doing the cause of liberal principles much good, and our limitarian friends will find it out, when it is too late to repair the evil to themselves.

Liberal principles are progressing rapidly. Out of great evil cometh sometimes much good. The distracted meetings of our orthodox, adds more to the cause we are contending for, than it does to the dreadful cause of interminable woe. Nevertheless, we cannot consistently rejoice at the evils committed by the outrageous conduct of those who get up, what they term revival meetings. The dreadful consequence of these meetings are shocking to the finer feeling of humanity. And I could wish that the Gospel of our Lord might be promoted by other means, than by such a moral desolation to a part of the human family. But *The priests love to rule, and the people will have it so!*—at least such portion of them, as pin their faith on the sleeves of these Black Coats. But I believe it is a true saying—"That when the blind lead the blind, they will all fall into the ditch"—together. After they have floundered awhile in this horrible mire, they may bethink to wash themselves in the pure streams of the gospel—more especially if they can get rid of the notion of *total depravity*; otherwise there would be great danger in washing, lest the whole lump be dissolved, and so annihilated. On the whole this last consequence might

be thought better, by some, than to go to Hell, and there welter to all eternity in liquid lava of heated brimstone. I do not know how to give consolation to these poor benighted, priest-ridden, fellow mortals, and therefore I shall not attempt it.

J. K.

CITY SUBSCRIPTIONS.

We are now making out our bills for our city subscribers, and a collector will immediately commence calling on them. Many have already called on us personally, and paid the second volume, for which they will accept our thanks. Those on whom the collector will call, will do us a material favor in being prepared to meet the bills. They are of trifling amount individually, but collectively, are of considerable object to us. It would be well for those who may be employed away from their houses, or the places where the paper is usually left, to leave the amount with their families, or at those places. This would save us much trouble and expense in repeated calls.

The last Trumpet announces a new Universalist paper, entitled "The Liberal Companion" to be published at Gloucester, Mass. every Wednesday morning, provided the patronage is sufficient to sustain it. Its price is \$1.25 per annum in advance, or on receipt of second number.

Subscribers to the Trumpet in this city, are respectfully informed that their Bills for the current volume are received at this office. Such as can conveniently call here and settle them, will thereby confer a favor.

PAYMENT OF SUBSCRIPTIONS.

Our subscribers in the following places will please make payment to our agents as specified below.

In Poughkeepsie to P. P. Hayes; in Sing Sing, to E. Priestly; in Tarrytown, to Thomas Dean, P. M.; in Monroe, Or. co. to Peter Ball; in Peekskill, to Capt J. McCoy; in Stanwich, Conn. to Geo. Lounsbury; in Long Ridge to S. R. Sibley; in Norwalk, to N. S. Bailey; in Saugatuck, to A. Gray, or J. D. Taylor; in Danbury to A. Price or Irel Ambler; in Newark, N. J. to Aaron Baldwin; in Union and Camptown to Wm. or Thomas Day; in Augusta, and Branchville to J. M. Brown, Augusta; in Hightstown, to S. C. Jones; in New-Brunswick, to W. Myers, P. M.; in Patterson, to R. O. Robinson; in Newton, to Charles Rhodes; in Philadelphia to A. C. Thomas, 132 Chesnut-st.; in Easton, to J. K. Wright; in Reading, to S. Ritter, P. M.

OBITUARY.

Died at Hightstown, Monmouth Co. New Jersey, on the 23d December last, Mr. *William Davison* in the 75th year of his age. Mr. D. took an active part in the Revolutionary struggle and was a man of irreproachable character and standing in the community where he resided, as was testified by the numerous concourse of neighbors and friends, who attended his funeral obsequies, notwithstanding the great inclemency of the weather on the day of burial. Mr. Davison was at the time of his decease, and for some time previous, a firm believer in the *impartial and universal* grace of God, and found abundant consolation from his faith in the hours of sickness and death.

The consolations of the Gospel were tendered by the writer to the mourning friends and relations from 2d Corinthians v. 14, a sketch of which discourse he would cheerfully prepare for the press agreeably to the request of a respected relative, were it in his power to do so, at this late period.

Philadelphia, 27th March, 1833.

RELIGIOUS NOTICE.

S. J. Hillyer, will preach at Orange, N. J. Friday evening, April 12th; Springfield, Saturday, 13th; Rahway, Sunday 14th; Livingston, Monday evening 15th; Williamsburg, L. I. Tuesday evening, 16. g.

LINES.

By C. G. LYONS.

Oh! steal thou not my faith away,
Nor tempt to doubt the trusting mind—
Let all that earth can yield decay,
But leave this heavenly gift behind:—
Our life is but a meteor gleam,
Lit up amid surrounding gloom—
A dying lamp, a fitful beam,
Quench'd in the cold and silent tomb.

Yet, if as holy men have said,
There lives beyond that dreary bourne
Some region were the faithful dead
Eternally forget to mourn?
Welcome the scoff, the sword, the chain,
The burning wild, the black abyss,
I shrink not from the path of pain,
Which endeth in a world like this.

But oh! if all that nerves us here,
When grief assails and sorrow stings,
Exists but in the shadowy sphere
Of fancy's weak imaginings;
If hopes, though cherished long and deep,
Be cold and baseless mockeries;
Then welcome that eternal sleep
Which knoweth not of dreams like these.

Yet hush, thou troubled heart be still;
Renounce thy vain philosophy;
Like morning on the misty hill,
The light of Truth will break on thee.
Go—search the Prophet's deathless page—
Go—question thou the radiant sky;
And learn from them mistaken sage,
The glorious words—"Thou shalt not die."

TO A FRIEND OF MY YOUTH.

Though many months and years have elapsed
since last we met and parted, yet, in the mean
time, I have not forgotten you, or the happy hours
I have spent in your society. Since we were
wont to meet together, change of circumstances
and place of residence, have conspired to sepa-
rate us, until at length we find that many a
mile and many a rugged mountain now inter-
vene between us. The hills and valleys of the
long settled and well cultivated state of New
Hampshire, are the precincts which now bound
your view; while the more recently populated,
yet flourishing plains of the western part of
New-York, now afford a present home for me.

The hours we have spent in the wilds of Sus-
quehanna, are yet fresh in my memory, and the
rambles we have taken over its hills and dales;
together with the many social meetings by the
domestic fireside, are recollections dear to my
heart, and will never be forgotten. But the
days of our youth soon pass away, and appear
like a dream of our midnight slumbers. Time,
the destroyer of earth's brightest and fairest pros-
pects, has separated us, and has likewise put to
flight many of those romantic ideas which are
said of our sex, at that age, to be visionary and
illusive. Yes, my friend, experience, that stern
teacher of wisdom, and a longer acquaintance
with the world, has taught us that it is not all
as our imagination had pictured to our view,
that it is not composed entirely of cloudless
days, and sunny scenes, to charm and gratify
our feelings; that our journey through life cannot
be without sorrow and disappointments; and
that it is not our lot to escape the cares of an
engrossing and alluring world. Though a long
term of years have not yet passed over us, we
have already seen that things of an earthly na-
ture are subject to change, decay and death. In
the morning of our youth, we have participated
in the pleasures and amusements of life. But
those things to us no more will return. We have
wandered together through the leafy forest, and
plucked the earliest flowers of spring. But, for
us, flowers will bloom there no more forever.
Together have we admired the smiling infant in
all its loveliness, promising to be the pride and
comfort of its fond affectionate parents, who

looked forward in anticipation of future years
when it should become the joy, the support, and
comfort of declining years, and a blessing to the
world. But, alas! the fell destroyer came, and
consigned to the cold and silent grave, that ten-
der and fragile innocent, and its place on earth
was known no more.

We have shared the society, friendship and
affection of kindred friends, and with me you
have shed the sympathetic tear over those loved
ones, who long since have gone down to the
mansions of the quiet dead, and rest undisturb-
ed beneath the clods of the valley.

What then, my dear friend, after beholding so
many changes in life, and surrounded as we are
by so many tokens of mortality, can support
and restrain us? What will enable us to meet
with fortitude the ills of this sublunary world,
and cheer our passage to another state of exist-
ence to which we are fast hastening? What but
a firm reliance on our heavenly Fathers protec-
tion will comfort and console us in trials of ad-
versity when darkness and despondency gather
around, and our earthly hopes and expectations
are deserting; and especially when we shall be
called to pass that dark valley of the shadow of
death, what then will give us peace but a firm
and unshaken trust in that Being who gave us
existence, whose goodness has protected, and
whose tender mercies have ever been extended
over us? What, Oh! what but an unwavering
and steady hope in a joyful resurrection from
the grave can then afford us consolation and
support? If, in that hour of trial, when depart-
ing from the world, we are possessed of that hope,
we can look forward, in pleasing anticipations,
to that peaceful home where sin and sorrow have
never entered, where mortal footsteps have ne-
ver been, nor human frailties ever intruded—
where friends who have long been separated,
shall again unite to part no more; and when
you, dear L—, I trust will recognize the friend
who has dwelt with you on earth in the bonds
of friendship and affection, and who believes
that those ties will be more firmly and indissol-
ubly cemented in that unchanging and eternal
state of a happy existence beyond these shores
of mortality, that world.

"Where time doth not breathe on its fadeless bloom,
Far beyond the clouds and beyond the tomb."

Herald and Watchman.

SELF MADE MEN.

The great Sir William Jones was a most as-
tonishing example of application to study, in
spite of all difficulties. His maxim was, never
to neglect any opportunity of improvement
which presented itself. It was a fixed principle
with him never to neglect prosecuting to a suc-
cessful termination what he had once delibera-
tely undertook.

William Hutton, author of the History of Bir-
mingham, Fellow of the Antiquarian Society,
&c. was the son of a working wool comber at
Derby. "My poor mother," says Hutton, "more
than once, with one infant upon her knee, and
a few more hanging about her, have all fasted a
whole day; and when food arrived, she has suf-
fered them, with a tear, to take her share."—
From his seventh to his fourteenth year he
worked in a silk mill—and was then bound as
an apprentice to a stocking-weaver in Notting-
ham.

James Ferguson, the celebrated writer on as-
tronomy, is one of the most remarkable instan-
ces of self-education, which the literary world
has seen. His father was in the humble condi-
tion of a day-laborer.

At the age of seven or eight, young Ferguson
actually discovered elementary truths in mathe-
matics—the lever and the wheel and axle. He
afterwards hit upon others, without teacher or
book, and with no tool but a simple turning
lathe, and a little knife. While he was feeding

his flock, in the employment of a neighbouring
farmer, he used to busy himself making models
of mills, spinning wheels, &c. during the day,
and in studying the stars at night.

Before his death, he was elected a Fellow of
the Royal Society; the usual fees being remitted,
as has been done in the case of Newton and
Thomas Simpson. George III. who, when a
boy, was occasionally among the auditors of his
public lectures, soon after his accession to the
throne, gave him a pension of fifty pounds per
annum from the privy purse.

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